SOCIAL CHANGE AND POLITICAL EMPOWERMENT OF SCHEDULED CASTES AND SCHEDULED TRIBES; A CASE STUDY OF KODAGU DISTRICT

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CONTENTS

Sl. No	Contents	Page No.
1	Introduction	04
2	Statement of the Problem	05
3	Objectives/Purpose of the study	06
4	Literature Review	08
5	Research Gap	10
6	Hypothesis	11
7	Theoretical/Conceptual Framework	11
8	Scope	15
9	Methodology	16
10	Chapterization	17
11	Major findings of the Thesis	17
12	Scope for further Research and Suggestions	26
13	References	35
14	Appendices-1 Questionnaire	39
15	Details of National/ International Presentations and Publications	

SOCIAL CHANGE AND POLITICAL EMPOWERMENT OF SCHEDULED CASTES AND SCHEDULED TRIBES - A CASE STUDY OF KODAGU DISTRICT

1. Introduction

1.1 Outline of the Research in Broad Terms

Several studies indicate that every society has experienced various types of social changes in the course of human history. State and society are the fundamental issues in political sociology. They are an integral part of any socio-political dialogue as many social scientists endure arguments over the concerned issues taken in the topic for the research[1] Social scientists strongly believe that a society is a collection of groups of individuals imbibed by certain relations or modes of behavior which mark them off from others who do not enter these relations or who differ from them in behavior. Many factors can cause social change, among them any one factor may bring changes but that will lead to changes in all other factors. It is because of the interdependence of all the factors like physical, biological, technological, cultural, political, economic, and other factors, which are responsible for social change.[2]

Many sociologists, for example, Max Weber demonstrate that conflict of interest, social problems, revolutions, cultural changes, and social environments are the key drivers of social change. Furthermore, social change is a process where noticeable and remarkable variations are recognized in the structure and functions of the respective social system.[3] Additionally, this is also an argument that Globalization, Liberalization, Urbanization, and Privatization had smoothen the trends of social change in the context of India.[4]

Taking into consideration the influence of Globalization, Liberalization, and Privatization at the institutional level are efforts put for the study of the situation of the marginalized society in India in general, Scheduled Castes and Scheduled Tribes in the district of Kodagu in particular. Rapid social change can affect and influence

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[1] Gisbert, P. (1995). ***Fundamentals of sociology***. Bombay Orient Longman.
[2] Shankar, Rao. C N., (1990). ***Principles of Sociology with an Introduction to Sociological Thought***. S Chand and Company Publication. Pp. 483-486.
[3] Kuppuswamy, B. (revised by B V Kumar). (1990). ***Social Change in India***. Delhi, Konark Publication. Pp.480
[4] Jay, Weinstein. (2010). ***Social Change*.** Little Publishers Roman.

the lives of children, adolescents, and adults through changing family dynamics and changes in exposure to opportunities in the public and private sectors.[3]

2. Significance of the Area/ Topic

Political mobilization took place throughout India, since 1980 and all citizens of India have political rights. This research is important to bring changes in the life of SCs/STs in Kodagu district occupying lower status in society and working under the upper caste people as labourers. The constitution provided basic rights and practices of untouchability and discrimination as legally abolished. Even though the people of SCs/STs communities have got equal rights from the constitution, the people of the upper caste are not willing to treat them in the same way. If the SCs/STs are aware of executed constitutional opportunities, we would find tremendous changes in social, economic, political, educational, and cultural development by this time. Especially in Kodagu District, the situations of SCs/STs are critical and they are living in very bad conditions. So, this research proposal is playing a very significant role to interview their problems and by interviewing the people their condition can be analyzed. So that it would help to give awareness about the same and of course it will glow a light in their life. So, this research proposal is highly valued, and it shows the significance of this research proposal.

3. Statement of the Problem

3.1 The General Field or Problematic of the Research Area

Socio- Economic change of SCs/STs in India has become a critical and logical issue. While coming to the Kodagu district, which was ruled by different dynasties, thereafter Commissionarate during British rule and now under the democratic governance, the lifestyle of SCs and STs has not changed prominently. The principles of modern Democratic government presuppose equal access to all in shaping public life irrespective of race, caste, and religion. But this process led to the practice of social discrimination followed by other disabilities. The practice of Untouchability with an ascribed low status to the downtrodden in large parts of the village in India in general and Kodagu. Even though, Kodagu is one of the famous places for its land and culture in India, but SCs/STs life condition is very complex. These people are working labourers in the landscape of coffee estates of landed gentry as marginalised. The researcher tends to delve into the reasons why the socio-economic and political

situation of SCs/STs in Kodagu District have not improved so far and then seek to study the ups and downs of those people. This work also observes some of the reasons for the unchanged socio-economic situations of the marginalised sections of the region.

3.2 Justification of the Study

The scope of the research is essential, especially for the SCs/STs in the Kodagu district of Karnataka and other areas. Development in the field of education, health and political participation of SCs/STs people is suppressed by social discrimination, exploitation, and atrocities. After 1947, political changes in India brought many social changes. India accepted Democracy, and constitutional goals and objectives like liberty, equality, and fraternity were practiced. This changed India into a modern society from a traditional society. Laws and legislations are the new conditions that governed Indian society, anti-child marriage act; act against untouchability, and reservation policy brought new consequences to Indian society. Indian constitution provided rights, liberty, and equality to all citizens. A reservation policy was introduced for the protection of weaker sections of society. Various measures were taken to bring socio-economic and political changes to Indian citizens. To safeguard the interest of the untouchables, certain castes and tribes' people have been considered SCs/STs. Globalisation started in India, it was initiated in various sectors. It brought positive social changes on the development and empowerment of human beings. In sum, this study was conducted in the Kodagu district of Karnataka from 1990 to 2015.

4. Objectives/Purpose of the Study

1. To make an overall assessment on the nature and significance of social change in developing countries in general and India in particular.
2. To study the recent social change among the SC and STs in the context of India with particular focus on Social, cultural, economic and political issues in Kodagu District.
3. To examine the constitutional provisions for the political empowerment of SCs and STs in Kodagu District and then to seek what extent SCs & STs access towards the available facilities.

4. To identify and analyse the issues that encounter the Schedules Castes and Scheduled Tribes in Kodagu District 1990- 2015.
5. To study the "enabling" and "disabling" factors that contribute to the social change and Political empowerment of SCs & STs in the Kodagu district and thereby find the suggestions to way forward.

5. Statement on how the proposed research would contribute to the existing knowledge in the field

In modern society, mass media formed a new ideology, this media changed as a culture, as a relationship instead of a critical relationship. Mass media is powerful to shape opinions and mold the behaviors of the human being. Nowadays, the internet is playing a vital role in bringing changes to young minds and others. In 1990, the Indian government brought major changes in Information Technology (IT) policy by introducing the internet. It has been developed in India due to the major changes in governmental policy and legislation and this is the main reason for the growth of the internet world.[5]Several reviews of the literature reflect that globalization has a positive and negative impact on the social and cultural values of India. It brought happiness to the lives of people and has set its mark in everybody's life. This change can be seen in the major parts of Indian culture and the changes in family life. Globalization has had a serious impact on issues such as deciding on the family, the role of women, and the importance of labor and the changes in these are responsible for social change.[6] Moreover, community development, psychology, education, economics, and studies of social movements and organizations are the discipline and areas of empowerment. A real change in the life of an individual is essential for the welfare of the community and is a necessary evil for community and social change.[7] All in all, the present study will assess the trends of social change and its implications on the political empowerment of SCs/STs in the context of India.

[5] Deepak, Kumar. (2006). ***Information Technology and Social Change: A Study of Digital Divide in India*.** Rawat Publications.
[6] Vinay, Rajath D. (2017). "**Impact of Globalization on Family in India**". ***Samaja Shodana Journal of the Mangalore Sociology Association***, Vol 25, No.1 & 2
[7] Pema, Lama. (2014). "Women Empowerment in India; Issues and challenges", ***International Journal on Multidisciplinary Approach and Studies***, Volume 1, No 6, pp.387-39.

6. Literature Review

The review of the literature summarizes to acknowledge the social change in Kodagu. A good number of studies were based on the concept of investigation. There is so much information gathered from the thesis, books, articles, and newspapers to outline the study. An examination of the literature focused on books and journal articles devoted to the study of social change and books reveal that few specialized studies address the topic broadly.

There are several write-ups available to know the British Kodagu, Kodagu after independence, and to know the government's political system. The entire picture of Kodagu including agriculture and monsoon is also explained. Some of their points are about caste, tribes, the lifestyle of SCs/STs people, and their occupations. One of the books is a collection of European writings on Coorg published in the 19th Century. It confers the images of Kodagu.

Few of the referred articles help to realize the periodical progress that took place in the ST people's life, the culture of Kodagu, and the work of eminent writers for the development of these people.

Tim and Pile, (2002), feel that social change is a change from village to city. It is a change from an industrial to an information society.[8] Srinivas, (1989), explores the picture of Coorgies, their religion, and their lifestyle. The book describes a story regarding gods and goddesses, the story shows the domination of males and the classification of caste as upper caste and lower caste in his book 'Religion and Society among the Coorgs of South India'.[9]

Kamath, (1992), explains the history of Kodagu. Kodagu was ruled by Cholas, Gangas, Hoyisalas, and Wadiyars. He mentioned Tipu Sultan rule, British rule, and the revolution of Kodagu rulers against the British. He speaks about the Kodagu people who played a significant role during freedom struggles and describes their role after Independence in the first general election held in 1952, where out of 24; three seats were reserved for SCs and four for the STs. It gives details about the election held in 1952, 1957, 1967, 1971, 1977, 1978, 1983, 1985, 1989, and 1991. It says about the background of different caste-like Kuruba, Gowda, Kodava, Holeya, and tribal people.[10]

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[8] Jordan, Tim and Pile Steve Pile. (2002); ***Social Change***; Blackwell.
[9] Srinivas, M.N., (1989). ***Religion and Society among the Coorg's of South India***; M.P.R.
[10] Kamath, Sooryanath. (1992). ***Karnataka State Gazeteer*.** Karanataka State Government.

Sathyan, (1965), reported in Mysore state Gazetter about Coorg district which covered all the areas like the History of Kodagu, people of Kodagu, agriculture, irrigation, industries, banking, trade, commerce, transport, and communications, local self-government, education system, culture, law, and order.[11]

Krishna, (1969), tries to describe the pre-history of Coorg. He observes different caste, their marriage, custom, food, occupation, and food system. The book provides information about natural features and their formations; mountains, rivers, wild animals, and meteorology.[12] Rao and Lokesh, (1998), recognize colonial rule and how it is benefited or loosed by the Coorg people. Their book throws light on Coorg's history and speaks about the lifestyle of the Coorg people.[13]

Jodhka, (2013), writes about the route of the caste system. He stresses *Jati* which was started during the Vedic period mentioning *Jati*. His book deals with the changing scenario of criticism by discussing south Indian and Mahars.[14] Sharma, (2011), describes the existence of the caste system, especially the caste named '*Sudra'* in his book. The caste *Sudra* was formed based on occupation.[15]

The study of Lt Col. Ponnappa, (1999), emphasizes the survival of Coorgs as a race over centuries because of their strong family unit called the Okka which means, 'together hood'. Okka is much stronger than a joint family. He explains about family structure and political structure of early Coorg's.[16] Cariappa's (1981), book consists of Kodava society and their personality, goddess Kaveri, the position of women, unique death ceremonies, and a special festival named Huthri. He talks about, the patrilineal joint family system and language of Kodava which includes 33 letters, 12 vowels, 20 consonants, and one-half consonants.[17]

The major concept of the research gained input from the book written by Modi, (2008). His study outlines the caste named Scheduled Castes, which is occupying lower status in society. He focuses on social discrimination, exploitation, and atrocities that frustrate the development of education, health, and employment

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[11] Sathyan,B.N., (1965), **Coorg District; Mysore State Gazetter**, The Director of Printing.
[12] Krishna, L.A. Ayher. (1969). ***Coorg Tribes and Castes***. Johnson.
[13] Rao, Surendra B., and Lokesh, K. M. (1998). ***Coorg Invented 19th Century; European Writing on Kodagu;*** Form of Kodagu Studies. Chikago.
[14] Jodhka, Surindar S., (2013*).* ***Studies in Indian Sociology- Changing Caste Ideology, Identity and Mobility***. Sage.
[15] Sharma, R.S., (2011). ***Early Medieval Indian Society; A Study in Feudalization***. Orient. Black Swan.
[16] Ponnappa, Lt Col. K A., (1999). ***Study of Origins of Coorg: Family and Political Structure among the Early Coorgs*.** Laser Line graphics Bangalore.
[17] Cariappa, M.P., (1981). ***Coorg and Their Origins***; Geetha book house.

which are crucial for the empowerment of these people. Book gave attention even to Scheduled Tribes because both are poor in economic society, culture, and political system. It speaks about Dr. B R Ambedkar, an architect of the Indian constitution.[18]

Joshi, (1992), noted the social change in society by observing common people. Changes in culture brought social change. Renaissance held in Indian traditions. He said about the development of Indian art and culture. It gives the knowledge about cultural development, National integration, communication technology, education, and women in a man-dominated world. It says about Gandhiji's life, his messages to the society, and his practical life in changing tradition, beliefs, and traditions in changing society.[19]

Dayananda Naik, (2012), explained about Dalit movement in India in his book. The author made a comparative analysis between Dakshina Kannada and Mysore and explained the meaning and references of words untouchability, Scheduled Castes, and Scheduled Tribes.[20]

7. Research Gap

"Social Change and Political Empowerment of Scheduled Castes and Scheduled Tribes" - A case study of Kodagu District topic have significant role in the Social Change and Social Development of SCs and STs of Kodagu district in particularly and in India generally. Earlier researchers have focused on the Social Change and Political Empowerment of Scheduled Castes and Scheduled Tribes in different part of India, No systematic study has been conducted so far on the Social Change and Political Empowerment of Scheduled Castes and Scheduled Tribes in Kodagu District. Therefore, the present study aims at identifying significant relationship between SCs and STs population with their Social Change and political empowerment in Kodagu District respectively. Therefore this study become more resourceful for the further analysis and shows the way forward for the future analytical studies of the particular region.

[18] Modi, S K., (2008). ***Dalit: A Low Caste of Hinduism***. Navyug.
[19] Joshi, P.C., (1992). ***Culture, Communication and Social Change***. Vikas.
[20] Naik, Dayanand. (2012). ***Dalit Movement in India.*** Alka Prakashan.

8. Hypothesis

The present study proposes the following hypothesis based on the background literature:

1. The social change and political empowerment are not in tune with Scheduled Castes and Scheduled Tribes.
2. Scheduled Castes and Scheduled Tribes are diverse social groups; as a result, there has not been a single and unified political movement in the district.
3. The polarization between literate and non-literate Scheduled Castes and Scheduled Tribes is increasing.
4. The provision of reservation is not being utilized properly by the Scheduled Castes and Scheduled Tribes in the selected district;

9. Theoretical/Conceptual Framework

There are various definitions of social change. Social change means different things to different scholars. For instance, M E Jones defines social change as a term applied to explain the disparity in or moderation of any outlook of social process, social organization, social or social introduction and social pattern.

According to Kingly Davis, social change is meant that, if there is a change in the social organization i.e., changes in the structure and functions of society. Majumbdar H T, states that social change may be defined as, the modification or replacement of old by new modes or fashion in the life of people or the operation of society. Maclver and Page explain social change refers to the process which is responsive to different types of changes i.e., changes in manmade conditions in life, changes in the attitude and belief of people, and the changes that occur beyond human control to the physical and biological nature of things. Maclver states that, changes in human relations are also defined as social changes.[21] N Kuppuswamy states that social change is a process where noticeable and remarkable variations are recognized in the structure and functions of the respective social system.[22] Gillin and Gillin argued that the changes in current modes of life are due to variations in the geographical conditions, cultural appliances, structure of population, ideologies, and alterations brought by dissemination or by inventions by the group are defined as

[21] Shankar, Rao C.N., (2019). ***Principles of Sociology with an Introduction to Social Thought.*** S. Chand publication.
[22] Kuppuswamy, B. (1975). ***Social Change in India***. Delhi, Vikas Publication. Pp.480.

social changes[23] Thomas Bender says that for the modern American, social change means the destruction of the community. Perhaps one may think it is regrettable, but it is thought to be inevitable. Kenneth Burke has observed that a method of looking all the time at the territorial image of the community is the way of not seeing social change which has consequences. A significant number of people not engaging with the activities of their immediate forefathers and engaged in some other activities is called a social change.[24] Paramajit and Sathish K Dharma wrote that the concept of social change is related to the notion of time, which is an inseparable component of it and changes takes place over some time.[25]

9.1 Definitions of Political Empowerment

The concept of empowerment was originated by Alinsky in his work as a community organizer who put forward the requirement of power for the oppressed class to equalize them with more powerful groups. The concept of empowerment was first brought into Social Science through community psychology by advocates such as Rappaport and Zimmerman in the 19th Century. Empowerment is easy to define in its absence but not when it is in the action of different forms. Empowerment and its different aspects have been studied by various academicians and practitioners. However, empowerment is a complex concept that is interpreted in many ways.[26] Power is something that one holds on and it is not something that is acquired, seized, or shared. Foucault has argued that the sources of power are many.[27] The great Western tradition thought that power is one of the key concepts of political phenomena. Power is a capacity to bind obligations in a collective organization and power is involving legitimation.[28]

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[23]John Lewis, Gillin and John Phillip Gillin. (1948). ***Cultural Sociology; A Revision: an Introduction to Sociology*.** The McMillan Company: New York. Pp. 560

[24] John Hopkins, Thomas Bender. (1978). ***Community and Social Change***, The University Press, Baltimore and London. Pp. 22.

[25] Paramajit, S. Judge, Sathish, K. Dharma. (1997). ***Dimensions of Social Change***. Rawat Publication Jaipur, New Delhi.

[26] Nolle, Wiggins. (2011). "Popular Education for Health Promotion and Community Empowerment: a Review of the Literature**". *Health Promotion International***, Vol. 27, No 3. Advance Access Published 11, pp. 358.

[27] Zenab, Banu. ***Tribal Women Empowerment and Gender Issues***. Kanishka Publication. Pp.4

[28] Talcott, Parsons. (1963). "On the Concept of Political Power**." *Proceedings of the American Philosophical Society.*** Vol 3, 107. No 232. 237.

9.2 Empowerment

Empowerment increases self-esteem and self-confidence in an individual. Empowerment means enabling people to represent their interests and become stronger and more confident. Empowerment refers to both personal and professional life where with the support of people they will try to overcome the feeling of powerlessness.[29] The concept of empowerment originated by Alinsky in his work as a community organizer who put forward the requirement of power for the oppressed class to equalize them with more powerful groups. The concept of Empowerment was first brought into Social Science through community psychology by advocates such as Rappaport and Zimmerman in the 19th century. Empowerment is easy to define in its absence but not when it is in the action of different forms. Empowerment and its different aspects have undertaken studies by various academicians and practitioners. However, empowerment is a complex concept that is interpreted in many ways. Some of the significant discussions on the concept have been mentioned in this study. [30]

9.3 Women Empowerment

Empowerment emphasizes mainly two important aspects. Firstly, achieving the desired goals by power but not by using power over others; secondly, the aim of empowerment is mainly relevant to those who are powerless- whether they are male or female, or a group of individuals, class, or caste. It is a unique concept, and it covers all types of classes and castes, groups, and within families and households. In 1995, the UNDP report noted that the overall development of human beings is not possible without women's empowerment.

Participation of women in political activities is one of the important matters in the context of empowerment. Women's involvement in activities related to electoral politics like voting, campaigning, holding party office and contesting the election, influence in making public policies, the administration of public affairs and political leadership at all levels of government. In India, there are several limitations to preventing the process of women's empowerment. In countries like India, social norms, and family structures manifest and perpetuate the subordinate status of

[29] Nolle, Wiggins. (2011). "Popular Education for Health Promotion and Community Empowerment: a Review of the Literature", ***Health Promotion International,*** vol. 27 No 3. Advance Access published. Pp.358.

[30] Rajalakshmi, N., and Arumugaswamy. (2014). "A Study on the Factors Influencing Women Empowerment through SGHS in Tuticorin District", ***Shanalx international Journal of Commerce.*** Vol-2, No-4.

women. Preferences for a son over the birth of a girl child is one of such norms that are continuing, which exist in almost all societies and communities and its most glaring evidence is in the falling sex ratio. [31]

Out of all empowerments, political empowerment may be considered as more important one. Political empowerment is specifically meant for engaging in the political decision-making process. This process is normally affecting society because usually the process has to do with power. Women's political empowerment needs the political influence of women and the institutionalization of their participation in the political decision-making process. Political empowerment of tribal women will be directly challenged by all traditional institutions where female representation is denied or absent and the society has been under male political leadership for centuries. Lack of awareness, the influence of women, and the attitude of menfolk are the fundamental challenges for women's political empowerment and lack of awareness makes women tend to depend on menfolk for political activities. Due to this, most often women failed to venture into participation in the political process. In India, many women are not aware of the opportunity for equal access to political structures provided in the Indian Constitution. As stated above, the tribal women depend on men, and their political activists are comparatively less in society and many tribal women still fail to assert their political empowerment. Moreover, the former is more politically active and assertive. And the discouragement is both traditional and long popularity of male political roles. The former is that women had no place in political institutions in the past. While this culture has declined in modern society, its vestige present to some extent is discernible in the assertion of male members for the political right. And the male political role is, as of now, more readily accepted in tribal society.[32]

Human society has undergone many changes for many years and is still under process. Modification in the existing society is called a change in a simple sense. The modification may be in terms of food habits, dressing habits, the performance of rituals, the practice of customs, traditions, taboos, and forms of communication

[31] Ravi, Shankar and Pramod, Kumar Sinha. (2012). ***Women Empowerment of Tribal People in India***. Anmol Publications. Pvt. Ltd. New Delhi. Pp. 94-95.
[32] Sushma, Sahay. (1998). ***Women and Empowerment; Approaches and Strategies***. Discovery Publishing House, New Delhi.

among the people. Social change can change material, non-material, cultural, structural, and functions of society. Wilbert E More thinks that significant alterations in the social structure are known as social changes, which include changes in consequences, manifestations of structure, values, cultural predictions, and symbols.[33] For Morris Ginsberg, social changes in the social structure include the size of society, and composition and include changes in attitudes or beliefs. As sociology originated as an individual discipline from the time, sociologists have been engaged in the study of social change. In Europe when sociology originated as a science, the country underwent a radical change. The social and industrial revolutions were the reasons behind it. So, founding fathers of sociology were engaged in understanding the changes taking place in society.[34]

There are various theories of social change. Among them some important theories are Evolutionary theory, Cyclical theory, Economic (Mandan) Theory of Social Change, Conflict Theory, and Technical Theory top theories of Social Change but these are not applicable for the study of SCs and STs of Kodagu district.

10. Social Change in Kodagu District

11. Scope of the Study

The scope of the research is essential, especially for the SCs/STs in the Kodagu district of Karnataka and other areas. Development in the field of education, health and political participation of SCs/STs people is suppressed by social discrimination, exploitation, and atrocities. After 1947, political changes in India brought many social changes. India accepted Democracy, and constitutional goals and objectives like liberty, equality, and fraternity were practiced. This changed India into a modern society from a traditional society. Laws and legislations are the new conditions that governed Indian society, anti-child marriage act; act against untouchability, and reservation policy brought new consequences to Indian society. Indian constitution provided rights, liberty, and equality to all citizens. A reservation policy was introduced for the protection of weaker sections of society. Various measures were taken to bring socio-economic and political changes to Indian citizens.

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[33] ***What is Social Change*?** https://www.humanrightscareers.com.

[34] **Wiley. (1958). "**Social Change**",** ***The British Journal of Sociology,*** Vol. No 3 (Sep, 1958) https://www.jstor.org

To safeguard the interest of the untouchables, certain castes and tribes' people have been considered SCs/STs. Globalisation started in India, it was initiated in various sector. It brought positive social changes on the development and empowerment of human beings. In sum, this study was conducted in the Kodagu district of Karnataka from 1990 to 2015.

12. Methodology

This study is based on primary and secondary data. The primary data was collected by distributing questionnaires and surveys and the secondary data was collected from national and international statistical agencies. The collected data were tabulated and utilized in this study in the form of tables wherever necessary. To find out the social change and political empowerment of SCs/STs in Kodagu District, a case study, and survey - primary and secondary data were collected to understand the framework of the thesis.

12.1 Data Processing and Analysis

Several interconnected processes are carried out during the analysis phase to collect and rearrange the data. Data analysis is performed on both the qualitative and quantitative data collected in the study.

- The study employed descriptive statistics to summarise and describe the key features of a set of measurements. The inferential data was used to draw conclusions about the characteristics of the population based on data derived from a sample of that population.
- To interpret the data meaningfully, the frequencies are converted to proportions or percentages are used.
- Cross tabulation techniques were used. Cross-tabulations, which are the primary tabular method for displaying data for detecting an association between two variables are used in the study to represent the interactions of the dependent and the independent variables.
- The Chi-square test used to test for significance in frequency distribution analysis. Correlational analysis is used to assess the strength of any statistically significant association discovered by the chi-square statistic.
- Independent sample t-test Results, one-way ANOVA were used for testing the relationship between different variables.

The IBM SPSS (Statistical Package for the Social Sciences) Version- 26 software was used for the statistical analysis.

13. Chapterization

Present thesis consists of six chapters as below:

Chapter- 1: Introduction

Chapter -2: The Recent Social Change in India: An Overview

Chapter-3: Citizen's perceptions towards Scheduled Castes and Scheduled Tribes-An Assessment

Chapter- 4: Constitutional Provisions: Reference to Scheduled Castes and Scheduled Tribes

Chapter -5: District Profile and Field Observations

Chapter -6: Summary, Suggestions and Conclusion

14. Major findings of the Thesis

14.1 Thematic or chapter wise presentation of the research

Chapter 1: The chapter first outlines **Introduction** part of study, theoretical conceptual frame work of the study, Research methodology and Review of literature. Theoretical part of the study concentrates on the basic concepts including definitions of Social Change, definitions of Political Empowerment, Concept of Empowerment and Women Empowerment. Further, Research Methodology of the study describes the Statement of the Problem, Objectives of the Study, Research Questions, Hypothesis, and Significance of the Study, Scope of the Study, Limitations of the Study, Research Methodology, Data Processing and Analysis.

The theoretical framework and Review of literature summarizes to acknowledge the social change in Kodagu. A good number of studies were based on the concept of investigation. There is so much information gathered from the thesis, books, articles, and newspapers to outline the study. An examination of the literature focused on books and journal articles devoted to the study of social change and books reveal that few specialized studies address the topic broadly. Last part of the first chapter expands the chapter scheme of the present study.

Chapter-2: of the thesis contains **Recent Social Change in India: an Overview**. The chapter start with the introduction, and explores the Process of Social Change in Pre - Independent India, Social Change in Post-Independent India, Social Change and Role of Modernizaton, Industrialization and Globalization. The Process of Social Change in Pre-Independence India explains about various social religious movements in India and how they helped to bring Social Changes in Indian Society in pre Independence era. This part of the study throws light on social religious movements and various organizations right from Brahma Samaj, Prarthana Samaj, Arya Samaj, and Ramakrishna Mission. There were also reform movements among Muslims, Sikhs, and Parsis namely, the Swadeshi movement, Satyashodak Samaj movement, and Sri Narayana Dharma Paripalana Movement, and Tribal Movement that worked effectively for the development of Indian and brought tremendous changes.

The reformists included Rajaram Mohan Roy, founder of Brahma Samaj, Swami Dayanand Saraswathi, founder of Arya Samaj, Ramakrishna Paramahamsa, founder of Ramakrishna Mission, Narendranth Dutta, and Swami Vivekananda. This mission was based on the universal principles of social service for the upliftment of both religious and spiritual life was elaborated this part of the study. Southern part of the social reformers like Kudmul Ranga Rao and Shri Narayana Guru their vision and mission were also explored this chapter.

Social Change in Post-Independent India explains about there were several socio-cultural movements and political mobilization brought social change. The spread of education lead to economic independence which made better upward placement of the people. Post-independence period brought changes in women's status as well. Independent India emerged as an action site for urbanization. Industrial growth paved the way for urban growth. The rural population shifted to cities and towns for occupation. Devraj Urs was the chief minister in 1972 who formed a new political span to fight against the dominance of the upper caste community over backward classes in Karnataka. B R Ambedkar was a social reformer who campaigned against social discrimination against untouchables, and women in terms of labor. The provisions in the field of education, health, public service, and status in social life are the biggest successes of Ambedkar. Through his effort, the Devadasi system and practice of untouchability ended. Reservation in education and government jobs allowed good economic status for marginalized sections and helped raise awareness

about their rights and organization. Implementation of rules, regulations, policies, and programs helped in the welfare of the downtrodden.

Further study concentrates on Social Change and Role of Modernizaton, Industrialization and Globalization. This part of the study observes rural India is passing through the process of change in the present time. Ancient ideal village which was believed to be independent, autonomous and self-reliant, existing socially and economically as a good entity has nearly become extinct. In other words, changes have been taking place in all the aspects like social, religious, cultural, educational, political and so on due to Modernization, Urbanization, Liberalization, Westernization, Globalization, Acculturation and Decentralization, as well as factors bringing changes like contacts, education, British education, Christian missionary activities, Panchayati Raj, communication, transportation, industrialization, mass media, legalization, governmental laws, Governmental welfare schemes, cooperative activities, contributions or help of the non-governmental organizations and many other factors bringing changes. In fact, the Indian social system has totally changed.

Chapter-3: Citizens Perception towards Scheduled Castes and Scheduled Tribes -an Assessment, this Chapter starts with the introduction and flows with the thoughts of how casteism originated under Hinduism and detailed discussions of the four-folded caste system was observed. Further it portrays about in all human societies, such variations exist but only in India, the caste system was one of the major dimensions that distinguished the people of India by religion, tribe, gender, and language. Indian caste system was considered to be a closed system of hierarchy, which means that a person's scientific status is imperative to which race he was born. There were a limit on communication and hostility with people of another social status. People were classified into four hierarchical ranges of castes. They are classified according to occupation and determine wealth, power, and privilege. The people were born in particular *Jati* and obtain a suitable occupation according to their caste. There were limits on communication and behaviour with people of one side and another social status. Brahmins were at the top, Kshatriyas were political rulers and soldiers, Vaishyas were traders, and fourth is Shudras who were usually labourers and peasants. Further, the chapter explains about the Indian and Caste and Varna System, Citizens Perception towards Scheduled Castes and Scheduled Tribes and how it evolved in different part of the India generally and Kodagu in particularly.

Chapter-4: **Constitutional Provisions for Scheduled Castes and Scheduled Tribes reveals about** Constitutional Provisions for SCs and STs in India, Several provisions were made in the Indian Constitution to safeguard and promote the interests and rights of the Scheduled Caste and Scheduled Tribes and also allow them to join the national mainstream. Provided reservation in legislation, education, government jobs, and other development activities.

Providing provisions for the Scheduled Castes and Scheduled Tribes is the unique feature of Indian Constitution. Safeguards, level up of Scheduled Castes and Scheduled Tribes and socially and economically backward classes is one of the most important objectives of the constitution. Central and State government also launched different welfare programs and schemes for the development of disadvantaged people. Along with this, the government introduced different acts and schemes, commissions and committees for the protection of the Scheduled Castes and Scheduled Tribes.[35]

Further, chapter discoursed with the various five year plan and its provisions for SCs and STs, Karnataka Panchayath Raj Act, Karnataka Government Policy towards Empowerment of SCs/STs, Constitutional Provisions for SCs and STs and Kodagu District, Government Initiatives for Development of Vulnerable Groups, ITDP Interventions for Jenu Kuruba Tribe. Finally this chapter concluded with the situation of vulnerable groups; SCs and STs Communities in the context of education, health and livelihood opportunities in Kodagu. The analysis of educational status shows that retention rates and completion of primary education as the major hurdles for ST communities. Special attention needs to be paid to Virajpet taluk, which has a higher concentration of STs and wherein multiple education indicators seem to be lagging.

Chapter-5: District Profile and Field Observations, the purpose of this chapter is to discuss the Profile of the District and findings Field Observations. Profile of the district described with the Kodagu District: An Overview, Background and Brief Regional History, Physiographic Divisions of the District, Land, Soil and Natural Resource Endowments, Demography and literacy, Industry, Agriculture and Irrigation, Tourism, Infrastructure, Regional Perspectives and Backwardness.

[35]Social Welfare**.** ***Constitutional Provisions for Development of Scheduled Tribes*****.** Social Commission for Scheduled Tribes. https// vikaspedia.in

This part provided a short description of the geographical and socio-economic features of Kodagu together with its brief history. This description provides the basic understanding for the refined analysis of the various dimensions of socio-cultural and economic development in the district. The land of Kodagu blessed with exceptionally beautiful natural landscapes. The region is well suited for the cultivation of many high valued plantation crops like Coffee, Black pepper and Cardamom. Thus, the district is driven by a thriving rural agriculture based economy, which is supplemented by incomes from tourism. However, the agricultural sector faces critical problems like labour shortage, volatile prices and high transportation costs. Further, asset distribution in the district is distinctly skewed, with the vulnerable populations of Scheduled Castes and Scheduled Tribes owning disproportionately less land assets. The human development status of indigenous tribes of Kodagu is in a state of alarm.[36]

Field Observations

The study aimed to provide an overall assessment of the nature and significance of social change in developing countries, with a specific focus on India. Additionally, it sought to examine recent social change within the context of Kodagu District, analyzing its cultural, political, and economic aspects. Furthermore, the research delved into the constitutional provisions for the political empowerment of Scheduled Castes and Scheduled Tribes in Kodagu District, identifying shortcomings and reasons for their lack of effectiveness. Lastly, the study aimed to identify and analyze the issues faced by Scheduled Castes and Scheduled Tribes in Kodagu District between 1990 and 2015. These findings shed light on the complexities of social change, the challenges faced by marginalized communities, and the need for targeted interventions to address these issues effectively. In order to accomplish these objectives various statistical tools such as percentage analysis, independent sample t-test, one-way ANOVA, Chi-square test and cross tabulation using SPSS 26 software. Considering which the present chapter has been categorised into four major parts including 1) Sample profile, 2) Social Changes 3) Economic Conditions and Changes, 4) Shift in Belief system 5) Changes in Political Status and 6) Hypotheses Testing.

[36] Ibid.

Chapter-6: Findings, Suggestions and Conclusion, The purpose of this chapter is to discuss the findings, suggestions and conclusion based on the objectives, which were studied in the thesis entitled "**Social Change and Political Empowerment of Scheduled Castes and Scheduled Tribes" - A case study of Kodagu District.**

The purpose of this study was to conduct a comprehensive assessment of social change in developing countries, with a specific focus on India, particularly within Kodagu District. The analysis examined cultural, political, and economic aspects of recent social change. Furthermore, the research investigated the constitutional provisions for the political empowerment of Scheduled Castes and Scheduled Tribes in Kodagu District, aiming to identify shortcomings and reasons for their limited effectiveness. Lastly, the study aimed to identify and analyze the challenges faced by Scheduled Castes and Scheduled Tribes in Kodagu District between 1990 and 2015.

15. Presentation of Overall Observation of the Thesis

15.1 SAMPLE PROFILE

- Most (47.5%) of the respondents are residing in Virajpet Taluk, 34% of them reside in Somwarpet and remaining few (18.5%) of them are from Madikeri Taluk.
- Most of the respondents (29.8%) sub caste is Erava , followed by 16.0% respondents sub caste is Adikarnataka, 9.5% of the respondents sub caste is Harijan, 6.0% respondents sub caste is Soliga and 5.8 % of the respondents sub caste is Kuruba.
- Most of the respondents (39.8%) have no education, followed by 37.8% have the primary level of education, 16.5% of the respondents have the high school level of education.

15.2 ECONOMIC CONDITIONS AND CHANGES

- Among the respondents belonging to scheduled castes, 61.9% of them are Daily waged labourers, 13.9% of them are unemployed and 13.5% of the SCs are Private employees. Moreover, only few SCs are Self-employed (4.9%), Govt. employees (2.7%), Seasonable labours (1.8%) and Permanent labourers (1.3%).
- As far as the occupation of the Scheduled Tribes are concerned, 81.4% of them are Daily waged labourer and only few are without any occupation

(9.6%) followed by Seasonable labour (4.0%), Government employment (2.3%), Self-employment (1.7%), Private employment (1.1%).

- As far as the income per month of the Scheduled Tribes are concerned, 49.4% of the respondents income per month is between Rs.10000-15000, followed by 43.1% of the respondents income per month is between Rs.7000-10000 and 5.0% of the respondents income per month is between Rs.3000-5000.
- When it comes to Scheduled Tribes, most of the respondents (55.3%) Disagree that Present work provides regular income, followed by 44.7% of the respondents agree to the statement which says Present work provides regular income.
- Among the respondents belonging to Scheduled Castes, most of the SCs (59.3%) says they are not satisfied with the daily wage
- As far as STs concerned, 78.5% of them have no traditional occupation, followed by 8.5% of the respondents have Toddy seller as traditional occupation.
- Among the respondents belonging to Scheduled Castes, most of the SCs (72.4%) disagreed to the statement which means they did not continue their traditional occupation.
- Among the respondents belonging to Scheduled Castes, 61.0% of them disagree with the statement which states that In Kodagu, agricultural land is central for life, followed by 35.0% of them agree with the statement which states that in Kodagu, agricultural land is central for life.

15.3 SOCIAL STATUS

- Among the respondents belonging to SCs, 72.2% of the SCs disagree with the statement which speaks about experiencing social discrimination, followed by 25.1% of them agrees with the statement.
- As far as STs concerned, 43.5% of the STs agree with the statement which speaks experiencing social discrimination, followed by 41.2% of them disagree with the statement, 9.0% of them have neutral opinion about the statement.
- Among the respondents belonging to SCs, 77.4% of the SCs experienced social discrimination in some other place, 11.3% of them experienced in hotel, 6.5% of them experienced in Temple.

- In the case of STs, 85.5% of the STs experienced social discrimination in some other place, 8.4% of them experienced in Temple and only 6.0% of them experienced social discrimination in hotel.
- Among the respondents belonging to Scheduled Castes, 99.6% of them do not hesitate to unveil their caste to the society.
- In the case of Scheduled Tribe all of them (100%) like to unveil their caste to the society.

15.4 BELIEFS

- In the case of STs, 48.0% of the STs disagree with the statement which states Male child being essential for the protection of family, followed by, 43.5% of them strongly disagree with the statement.
- Among the respondents belonging to SCs, 87.4% of the SCs say Male child is essential to care in old age and 12.6% of them say Male child is essential to continue generation.
- Among the respondents belonging to SCs, 74.0% of the SCs do not celebrate community festivals and 26.0% of them celebrate community festivals.
- In case of STs 75.7% of the STs do not celebrate community festivals and 24.3% of them celebrate community festivals.
- Among the respondents belonging to SCs, 64.1% of them disagree with the statement which states that their community supports inter caste marriage, 33.6% of them agree with the statement.
- In the case of STs, 63.8% of them agree with the statement which states that their community supports inter caste marriage, 30.5% of them disagree with the statement and only 0.6% of them strongly disagree with the statement.
- In the case of STs, 44.6% of the STs disagree with the statement which states that Modernization reduced the taboo on women, 35.6 % of them agree with the statement.
- Among the respondents belonging to SCs, 49.8% of the SCs disagree with the statement which states that Education is essential for mother, 26.5 % of them agree with the statement.

16. MAPPING OF THE THESIS FINDINGS WITH HYPOTHESIS

Chi-square, One-way ANOVA and Independent Sample t-test Results

Serial No.	Independent Variable	Dependent variable	Significance	Inference
H_1: The Social Change is not in tune with Scheduled Castes and Scheduled Tribes				
1.	Gender	Social Change	P<0.01**	H1 is rejected
	Variable		**Significance**	
	Occupation		P<0.01**	
	Opinion on cast unveiling		P>0.05	
	Family planning		P<0.01**	
	Marriage		P<0.01**	
	Place of marriage celebration		P<0.01**	
	Inter caste marriage		P<0.01**	
	Incidents of widow/widower remarriage		P<0.05*	
	Person to perform Marriage function		P<0.01**	
	Hospital visit		P>0.05	
Serial No.	**Independent Variable**	**Dependent variable**	**Significance**	**Inference**
H_2: Scheduled Castes and Scheduled Tribes are Diverse Social Groups; as a result, there has not been a Single and Unified Political Programme.				
3.	Caste	Political Participation	P>0.05	H2 is accepted
	Variable		**Significance**	
	Vote casted in the last election		P>0.05	
	Working for a political party		P>0.05	
	Awareness on Bahujan Samaj party of India		P>0.05	
	Interest in contesting local election		P>0.05	
	Participation in election		P>0.05	
	Participation in Grama panchayat election again		P<0.01**	
Serial No.	**Independent Variable**	**Dependent variable**	**Significance**	**Inference**
H_3: The Polarization between literate and non-literate Scheduled Castes and Scheduled Tribes is increasing.				
4.	Caste	Educational Background	P<0.01**	H3 is rejected
Serial No.	**Independent Variable**	**Dependent variable**	**Significance**	**Inference**
H_4: The provision of Reservation is not being Utilized properly by the Scheduled Castes and Scheduled Tribes.				
5.	Caste	Reservation Policy	-	H4 is accepted
	Variable		**Significance**	

	Awareness On Reservation /Concession		P<0.01**	
	Role Of Reservation Policy In Improving The Standard Of Life Of SCs and STs		P<0.05	
	Opinion On Reservation Policy Empowering The SC/ST		P<0.05	
	Reservation Policy Empowering Women Politically		P<0.05	
	Opinion On Seats In PRI		P<0.05	
Serial No.	**Independent Variable**	**Dependent variable**	**Significance**	**Inference**

17. SCOPE FOR FURTHER RESEARCH AND SUGGESTIONS

17.1 SUGGESTIONS BASED ON THE ECONOMIC STATUS OF THE SC/STs

- As per the key findings, only few SCs are Self-employed (4.9%), Govt. employees (2.7%), Seasonable labours (1.8%) and Permanent labourers (1.3%), the business enterprises and SCs/STs organizations should introduce and promote entrepreneurship and skill development programs specifically targeting SCs. These programs can provide training, mentorship, and financial support to encourage SCs individuals to start their own businesses and become self-employed.
- 94.2% of the SCs agree with the statement which states Self Help Groups are not helping in improving economic conditions. With this regard, the local authority must encourage and expand the reach of Self Help Groups (SHGs) by providing additional resources, training, and support to further enhance their impact on improving the economic conditions of SCs communities.
- The SCs/STs organizations must launch community-based development programs in collaboration with NGOs, local self-governments, and corporate social responsibility initiatives. These programs can focus on providing basic household amenities to marginalized communities, including SCs and STs populations.

17.2 SUGGESTIONS BASED ON SOCIAL STATUS OF THE SCs/STs

- Nearly half percentage of SCs and STs agree with the statement which speaks experiencing social discrimination and majority of the respondents state Untouchability is not a major problem. Addressing social discrimination against SCs and STs can be achieved through awareness campaigns, legal protection, education, employment opportunities, and community engagement,

fostering a society that values diversity and inclusivity. Collaborative efforts among various stakeholders are essential to create a respectful and discrimination-free environment for all.

- 88.2% of the STs disagree with the statement which states living in cluster area is beneficial for the growth of our community. To address the issue of STs Communities disagreeing with the benefits of living in cluster areas, the government should invest in infrastructure development, provide skill development and employment opportunities, ensure access to education and healthcare, promote financial inclusion, and protect land rights while preserving cultural heritage.

17.3 SUGGESTIONS BASED ON SCs/STs BELIEFS

- **Enhance awareness campaigns:** Conduct targeted awareness campaigns at the community level to ensure that STs Individuals and households are informed about the Loan, Solar, Scholarships, Hostels, Incentive, its eligibility criteria, and application process.
- **Streamline application procedures:** Simplify and streamline the application process for the incentive, ensuring that it is easily accessible and well-documented. Provide clear guidelines, support services, and assistance to STs Individuals throughout the application process to increase their participation and uptake of the incentive.
- The survey results indicate that a significant majority of the surveyed population, specifically 84.3% of the respondents, believe that the government and NGOs fail to adequately raise awareness about the educational benefits available to them.

17. SUGGESTIONS BASED ON THE PROVED HYPOTHESIS

17.1 H_1: The Social Change is not in tune with Scheduled Castes and Scheduled Tribes.

- Enhance Education and Skill Development, Encourage Employment and Entrepreneurship Opportunities.
- Protect and Ensure Land and Resource Rights, Advocate for increased political representation of SCs and STs at all levels of government.

- Enforce stringent laws and policies to eliminate discrimination and untouchability practices, Improve access to quality healthcare services and welfare programs for SCs and STs,
- Conduct awareness campaigns to educate society about the historical disadvantages faced by SCs and STs and promote empathy and understanding.
- Establish mechanisms to regularly monitor and evaluate the impact of policies and programs targeting SCs and STs.

17.3 H_2: Scheduled Castes and Scheduled Tribes are Diverse social groups; as a result, there has not been a Single and Unified Political Programme.

- Recognize the diversity within SCs and STs and ensure adequate representation for different sub-groups within these communities.
- Facilitate participatory decision-making processes that involve SCs, STs, and their representative organizations.
- Design context-specific programs and policies that consider the regional, cultural, and socio-economic diversity within SCs and STs.
- Emphasize a bottom-up approach to policymaking, where the ideas, concerns, and aspirations of SCs and STs are prioritized.
- Empowerment through Education and Awareness: Promote education and awareness among SCs and STs to empower them politically.
- Invest in comprehensive data collection and research to understand the diverse needs and challenges within SCs and STs Communities.
- Invest in comprehensive data collection and research to understand the diverse needs and challenges within SCs and STs Communities.

17.4 H_3: The polarization between literate and non-literate Scheduled Castes and Scheduled Tribes is increasing.

- Focus on improving access to quality education for SCs and STs across all levels.
- Address the digital divide by providing access to digital technologies and internet connectivity in SCs and STs Communities.

- Promote skill development and vocational training programs specifically targeted at SCs and STs.
- Facilitate mentorship programs and networking opportunities for educated SCs and STs.
- Conduct awareness campaigns to highlight the importance of education and skill development among SCs and STs.

17.5 H_4: The provision of Reservation is not being utilized properly by the Scheduled Castes and Scheduled Tribes in the district.

- Conduct extensive awareness campaigns to educate SCs and STs about the reservation policy, its benefits, and the opportunities available to them.
- Provide skill development programs and capacity-building initiatives specifically tailored to the needs of SCs and STs.
- Establish dedicated support systems to assist SCs and STs in accessing reservation benefits.
- Strengthen monitoring mechanisms to ensure compliance with the reservation policy.
- Encourage collaboration between industries and SCs/STs organizations to promote inclusivity in the workplace.
- Conduct regular research and evaluation to assess the effectiveness of the reservation policy in employment.

18. CONCLUSION

The topic of Social Change and Political Empowerment of Scheduled Castes and Scheduled Tribes in Kodagu District revolves around examining the dynamics of societal transformation and the political participation of marginalized communities in a specific region of India. Kodagu District serves as a case study to explore the cultural, political, and economic aspects of social change, as well as the constitutional provisions intended to empower Scheduled Castes and Scheduled Tribes. The present study aimed to provide an overall assessment of the nature and significance of social change in developing countries, with a specific focus on India. Additionally, it sought to examine recent social change within the context of Kodagu district, analyzing its cultural, political, and economic aspects. Furthermore, the research delved into the constitutional provisions for the political empowerment of Scheduled Castes and

Scheduled Tribes in Kodagu District, identifying shortcomings and reasons for their lack of effectiveness. Lastly, the study aimed to identify and analyze the issues faced by Scheduled Castes and Scheduled Tribes in Kodagu district between 1990 and 2015.

The study revealed several key findings. Firstly, social change was found to be in alignment with the interests of Scheduled Castes and Scheduled Tribes. However, significant differences were observed in the economic empowerment of these communities. It was also evident that Scheduled Castes and Scheduled Tribes encompass diverse social groups, resulting in the absence of a unified political program. Furthermore, there was an increasing polarization between educated and uneducated members within these communities. The reservation policy designed to benefit Scheduled Castes and Scheduled Tribes in employment was not effectively utilized. Additionally, the efforts towards women empowerment did not adequately address the specific needs of Scheduled Castes and Scheduled Tribes. These findings underscore the complex challenges faced by marginalized communities and emphasize the urgent need for targeted interventions to address economic disparities, political fragmentation, educational gaps, and the underutilization of reservation policies in order to uplift and empower Scheduled Castes and Scheduled Tribes effectively. The implications of the study's findings underscore the need for targeted interventions to address the economic disparities among Scheduled Castes and Scheduled Tribes, such as implementing programs for skill development and access to financial resources. Fostering political unity and collaboration among diverse subgroups is crucial for effective advocacy. Emphasizing education and skill development can bridge the gap between educated and uneducated members, while ensuring the proper utilization of reservation policies in employment. Additionally, adopting intersectional approaches and comprehensive strategies for women empowerment are essential to address the specific challenges faced by women belonging to Scheduled Castes and Scheduled Tribes. These implications highlight the importance of inclusive policies and collaborative efforts to promote holistic empowerment and social upliftment for marginalized communities.

19. DIRECTION FOR FUTURE RESEARCH

Based on the findings of this study, several directions for future research can be considered to further explore and address the issues identified:

- **In-depth Analysis of Economic Disparities**: Further research can delve deeper into the significant differences observed in the economic empowerment of Scheduled Castes and Scheduled Tribes. This could involve examining the root causes, identifying specific barriers to economic advancement, and proposing targeted interventions to bridge the gap.
- **Political Mobilization and Unity**: Future research can focus on understanding the dynamics of political fragmentation within Scheduled Castes and Scheduled Tribes. Exploring the reasons behind the absence of a unified political program and investigating strategies to foster political mobilization and unity among diverse social groups within these communities would be valuable.
- **Educational Interventions:** Given the increasing polarization between educated and uneducated members, it is important to explore the underlying factors contributing to this divide. Future research can investigate the educational interventions and Scheduled Castes and Scheduled Tribes, evaluate the effectiveness of existing educational interventions, and propose innovative approaches to ensure equitable access to quality education.
- **Utilization of Reservation Policies:** To address the underutilization of reservation policies, further research can focus on identifying the reasons behind this issue. Investigating the barriers faced by Scheduled Castes and Scheduled Tribes in accessing employment opportunities through reservation and proposing measures to enhance the utilization and effectiveness of these policies would be valuable.
- **Intersectionality and Gender Empowerment**: Future research can explore the intersectional dynamics within Scheduled Castes and Scheduled Tribes, particularly in terms of gender empowerment. Understanding the specific challenges faced by women belonging to these communities and proposing strategies to address their unique needs would contribute to more inclusive and comprehensive empowerment initiatives.
- **Longitudinal Study:** Conduct a longitudinal study to track the progress of social change and political empowerment among Scheduled Castes and

Scheduled Tribes in Kodagu District over an extended period. This would provide valuable insights into the trends, challenges, and effectiveness of interventions over time.

- **Comparative Analysis:** Extend the research to include a comparative analysis of Kodagu District with other districts or regions within India that have similar demographic characteristics. This would allow for a broader understanding of the factors influencing social change and political empowerment and enable the identification of best practices.
- **Qualitative Research:** Supplement the existing quantitative analysis with qualitative research methods such as interviews, focus groups, and case studies. This would provide a deeper understanding of the experiences, perspectives, and lived realities of individuals belonging to Scheduled Castes and Scheduled Tribes in Kodagu District.
- **Policy Evaluation:** Assess the effectiveness of existing policies and constitutional provisions aimed at political empowerment and social change for Scheduled Castes and Scheduled Tribes in Kodagu District. Evaluate the implementation, impact, and shortcomings of these policies to inform future policy development and improve outcomes.
- **Community Participation**: Engage actively with the Scheduled Castes and Scheduled Tribes communities in Kodagu District to involve them in the research process. Incorporate their voices, aspirations, and suggestions to ensure a more inclusive and participatory approach to social change and political empowerment.
- **Comparative Study of Empowerment Programs**: Conduct a comparative analysis of various empowerment programs and initiatives implemented in Kodagu District to determine their effectiveness. Evaluate the outcomes of these programs and identify successful strategies that can be replicated or scaled up in other similar contexts.
- By pursuing these future research directions, a more comprehensive understanding of the Social Change and Political Empowerment of Scheduled Castes and Scheduled Tribes in Kodagu District can be achieved. This would contribute to the development of evidence-based policies and interventions, leading to more effective and targeted efforts towards empowerment, inclusivity, and social justice.

By undertaking these future research directions, scholars can gain a deeper understanding of the complex challenges faced by Scheduled Castes and Scheduled Tribes and develop evidence-based recommendations and interventions to foster social change, economic empowerment, political unity, educational equity, and gender inclusion within these marginalized communities.

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Appendices

Social Change and Political Empowerment of SC and ST: A Case Study of Kodagu District.

Questionnaire

I. General Informations

1. Name and Address of the Respondents (Including surname)
2. Gender: a). Male ( ) b). Female ( )
3. Place of Birth:
   a) Kodagu ( ) b) Out of Kodagu district ( ) c) Out of state ( )
4. Mother Tongue
   a) Coorgi ( ) b)Kannada( ) c)Tulu( ) d)Tamil ( ) e)Telugu ( ) f) Marathi ( ) g) Any other
5. Caste and sub caste…
6. Age a). 18- 28( ) b). 29- 38( ) c).39- 48( ) d). 49- 58( ) e). 59- above( )

7. Educational background:

   a) No education ( ) b) Primary ( ) c) High School ( ) d) PUC ( ) e) Under graduation ( ) f) Post graduation ( ) g) Technical Course ( )

8. Marital status:

   a) Married ( ) b) Unmarried ( ) c).Divorced ( )

   d) Widowed/ Widower ( )

II. Economic Conditions and Changes

9. Occupational background

S N	Present occupation	Govt/Private/ Self	Income per Month	Annual Income

10. Present work provides regular income

a) Strongly agree ( ) b) Agree ( ) c) neutral ( ) d) disagree ( ) e) strongly disagree ( )

11. I am satisfied with my daily wage

a) Strongly agree ( ) b) Agree ( )c) neutral( ) d) disagree ( ) e) strongly disagree ( )

12. Type of land

Types of Land	Size of Land	Types of Crops	cultivation technique	Income	Remarks

13. What is your traditional Occupation?

……..

14. Traditional occupation shall be continued

a) Strongly agree ( ) b) Agree ( ) c) neutral ( ) d) disagree ( ) e) strongly disagree ( )

15. Traditional occupation provides regular income

a) Strongly agree ( ) b) Agree ( ) c) neutral ( ) d) disagree ( ) e) strongly disagree ( )

16. In Kodagu, agricultural land is central for life

a) Strongly agree ( ) b) Agree ( ) c) neutral ( ) d) disagree ( ) e) strongly disagree ( )

17. Whom are you selling the products?

a) To local traders ( ) b) Traders from the city who visit our locality ( ) c) Carry to the city market ( ) d) other ……

18. From where do you buy the household articles?

a) From the local traders ( ) b) From the nearby town ( ) c) From co-operatives ( ) d) From all above ( ) e) Other……

19. How frequently you visit nearby towns/village

a) Every day ( ) b) Once in a week ( ) c) Twice in a month ( ) c) Rarely ( ) d) No visit ( )

20. What is the purpose of such visits?

a) Marketing ( ) b) Health ( ) c) Education ( ) d) Job ( ) d) Entertainment ( ) e) Friends and relatives ( )

21. Types of Domesticated Animals

S N	Types of animals	Quantity	Income
1	Cow		
2	Buffalo		
3	Pig		
4	Hen		
5	Any other		

22. Animal husbandry supports our economic conditions

a) Strongly agree ( )b) Agree ( ) c) neutral( ) d) disagree ( ) e) strongly disagree ( )

23. Present Government schemes are enough for economic empowerment

a) Strongly agree ( ) b) Agree ( ) c) neutral ( ) d) disagree ( ) e) strongly disagree( )

24. Details of house

S N	Own house	Own land	Others	Rented	Rent/month	Remarks
1	Thatched hut					
2	Tiled house					
3	RCC					
4	Others					

25. Assets of House

	Types of Assets	Rate	Types/Conditions	Remarks
1	TV			
2	Refrigerator			
3	Washing Machine			
4	Grinder			
5	Computer			

6	Mobile			
7	Two-Wheeler			
8	Four Wheelers			
9	Dining Table			
10	Sofa sets			
11	Fan			
12	Iron Box			
13	Gezer /AC			
14	Separate Bed room			
15	Separate bath room			
16	Toilet			
17	Reading Room			
18	Drinking Water			
19	Electricity			
20	Cooking (gas/firewood)			
21	Cot			
22	Chairs			

26. Details of Identification

S N	Ration Card	Adhar Card	Voter I D	Other	Remarks

27. The size of the family

a) Joint family ( ) b) Nuclear family ( ) 3. Extended ( )

28. Respondent family members information

S N	Relation	Age	Marital status	Education	Occupation	Annual income	Remarks

29. Is there any dropout in your family?

S N	Boy / Girl	Age	Standard	Reasons
1				
2				
3				
4				

30. Do you have savings?

a) Yes ( ) b) No ( )

31. If yes, modes of savings

a) Banks ( ) b) Postal offices ( ) c) LIC ( ) d) Self Help groups ( ) f)any other…….

32. Do you have debt?

a) Yes ( ) b) No ( )

33. If yes, from where you take loan

a) Bank ( ) b) Society ( ) c) Self Help group ( ) d) Other……

34. Purpose of loan taken

a) Education ( ) b) Marriage ( ) c) House construction ( ) d)other…….

35. Self -Help Groups help in improving economic conditions

a) Strongly agree ( ) b) Agree c) neutral) d) disagree e) strongly disagree

III. Social Status

36. I experience social discrimination

a) Strongly agree ( ) b) Agree ( ) c) neutral ( ) d) disagree ( ) e) strongly disagree ( )

37. Which of the following places did you experience social discrimination?

a) Any other ( ) b)Temple ( ) c) Market ( ) d) Marriage ( )
e)Hotel ( )f)any other public places

38. Social discrimination will disappear

a) Strongly agree ( ) b) Agree ( ) c) neutral ( ) d) disagree ( )
e) strongly disagree ( )

39. Untouchability is a major problem

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

40. Are you living in cluster area?

a) Yes ( ) b) No ( )

41. Number of households……

42. Living in cluster area is beneficial for the growth of our community

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

43. What is the caste of your immediate neighborhood?

a) OBC's ( ) b) SC ( ) c) ST ( ) d) Christian's ( ) f) Muslims ( ) g) Kodavas ( ) h) other (specify)

44. Would you like to unveil your caste in open society?

a) Yes ( ) b) No ( )

45. If no why ……..

IV. Beliefs

46. Male child is essential for the protection of our family

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

47. Male child is essential

a) To continue traditional occupation ( ) b) To continuation of generation ( ) c) To protect/care in old age ( ) d)To continues cultural traditions( ) e) Any other

48. Do you think that education is important for your children (boys/ girls)

S N	Sex	Level of education	Medium	Importance					Remarks
				VI	I				
1	Boys								
2	Girls								

49. What type of job do you prefer to your children?

a)Agriculture ( ) b)Clarks ( ) c)Officers ( ) d) Doctors ( )

e) Engineer( ) f)Self- employment ( ) e)Do not know ( ) f)Other

50. Are you ready to send your children for the job?

a) Yes ( ) b) No ( )

51. If yes, you will allow working in

a) Locality b) Inter district ( ) c) Interstate ( ) d) International ( )

52. Are you in favor of family planning?

a) Yes ( ) b) No ( )

53. If yes, what is the source of knowledge about family planning?

a) From family members ( ) b) Friends ( ) c) Government agencies ( ) d) Mass media ( ) e) Any other ……..

54. Have you undergone family planning?

a) Yes ( ) b) No ( )

55. If yes which method you like to adopt to control the family

a) Contraceptive/condom ( ) b) Pills ( ) c) Vasectomy/ Tubectomy ( )

e) Sterilization ( ) f) Metroplasty ( ) f) any other……

56. If you have not planned your family planning give reasons-

a) Not married ( ) b) No/one child ( ) c) Doctors are not treating well in government hospitals ( ) d) It is god's gift we would not like to control it ( )

e) We do not know the facilities available from government ( )

f) Fear about the family planning ( ) g) Not applicable ( ) h) Any other (specify)

V. Rituals

57. Rituals/culture

S N	Rituals	Celebration	No of day	Contribution	gather	Remarks
1	Community festivals					
2	Regional					
3	National					
4	Any other					

58. Life cycle rituals

	Rituals	Celebration (yes/no)	Days in earlier	Days now	Contribution	Remarks
1	Birth					
2	Puberty					
3	Marriage					
4	Pregnancy					
5	Death					

59. Modernization reduced the taboo on women

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly Disagree ( )

VI. Social Change

60. Your marriage is

a) Arranged ( ) b) Love marriage ( ) c)Inter-caste marriage ( ) d) Inter-religious marriage ( )

61. If it's an arranged marriage who selected your mate

a) Self ( ) b) Parents ( ) c) Elders of the family members ( ) c) community head ( ) d) Combining Parents and Spouse ( ) e) others……..

62. Age of your spouse at the time of marriage

a) Less than 18 years ( ) b) 19-21 ( ) c) 22-25 ( ) d) 26-30 ( )

63. In which place your marriage was celebrated

a) Bride residence ( ) b) Bridegroom residence ( ) c) Marriage hall ( ) d) Temple ( ) e) Register office ( ) e) Hotel ( ) f) Any other……

64. For your children's marriage which factor you consider important for accepting the proposal

a) Education occupation ( ) b) Family background ( ) c) Conduct ( )

d) Health ( ) e) Personality ( ) g) Any other…….

65. Are there any incidents of inter caste marriage in your family?

a) Yes ( ) b) No ( )

If yes mention the caste……

66. Our community supports inter caste marriage

a) Strongly agree ( )b) Agree ( ) c) Neutral( ) d) Disagree ( )e) Strongly disagree ( )

67. Indicate your opinion about the inter caste marriage

a) Strongly agree () b) Agree ( ) c) Neutral( ) d) Disagree ( ) e) Strongly disagree ( )

68. Are there any incidents of widow/widower remarriage in your family/community?

a) Yes ( ) b) No ( )

69. Our community encourages widow/widower remarriage

a) Strongly agree () b) Agree ( ) c) Neutral( ) d) Disagree ( ) e) Strongly disagree ( )

70. Would you support Widow/Widower remarriage?

a) Strongly agree () b) Agree ( ) c) Neutral( ) d) Disagree ( ) e) Strongly disagree ( )

71. If a widow wants to remarry whom she prefers

a) With any person ( ) b) Only with widower ( ) c) Younger or elder brother of spouse ( ) d) any other ……

72. If a widower wants to remarry whom he prefers

a) With any women ( ) b) Only with widow ( ) c) Younger or elder sister of spouse ( ) d) Any other ……

73. How does the remarriage take place?

a) All the ceremonies like first marriage ( )

b) After exchanging some things ( ) c) others……

74. Who perform Marriage function in your community?

a) Brahmin ( ) b) Lingayat priest ( ) c) Same caste man ( ) d)Head of the family ( ) e) any other ……

VII. Women Status

75. Education is essential for mother

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) disagree( ) e) Strongly disagree ( )

76. What are the common problems a woman face in her health?

S N	Issues	Medicine	Hospital	Expenditure	Facilities	Remarks
1	Pregnancy					
2	Delivery					

3	Other					

77. Who takes decisions in your family in the absence of head of the family?

a) Wife ( ) b) Younger son ( ) c) Elder son ( ) d) Daughter ( ) f) any other…….

78. In which of the following matters women take decision

a) Education children ( ) b) Marriage of children ( ) c) Family-rites ( ) d) Festivals ( ) e) Property ( ) f) Other (specify)

79. Would you like to send your girl child for job?

a) Yes ( ) b) No ( )

80. If yes in which sector

a) Private Sector ( ) b) Public Sector( )

81. Whether any woman of your family a member of women organization

a) Yes ( ) b) No ( )

82. If yes specify the organization…….

83. Participation of women in organization will empower the women

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

VIII. Association and Organization

84. Level of participation in the following organization

Name of organization	Position	contribution	Benefits	opinion
Caste				
Politics				
SHG				
Religious				

85. What do you suggest to solve the problems of the SC/ST/Bahujan/Dalits?

86. Are you a

a) Dalit ( ) b) Adikarnatka ( ) c) Adidravida ( ) d) Any other ( )

87. Dalit organizations are helpful for the development of SC /ST

a) Strongly agree b) Agree c) Neutral) d) Disagree e) Strongly disagree

88. Do you think the reservation policy can improve the standard of life of Dalits?

a) Yes b) No ( )

89. To what extent does the policy of reservation in panchayats help Dalit?

.....

90. Whom you approach to solve the problems?

S N	Types	Community head	Village head	Panchayat	Police station	Lawyer	Other
1	Personal issues						
2	Civil issues						
3	Criminal issues						

IX. Migration and Socio-Economic Change

91.Details of the migrated family members

#	Relation	Migrated to	Reasons	Education	Help	Visit to native	Purpose of visit	Remarks

X. Government Policy and Programmes

92. Are you aware of reservation /concession for your caste?

a) Yes ( ) b) No ( )

93. Reservation policy empowers the SC/ST

a) Strongly agree ( ) b) Agree ( ) c) Neutral( ) d) Disagree( )

e) Strongly disagree( )

94. Are you aware of the following programmes

a) ITDP ( ) b) IRDP ( ) c) NREP ( ) d) TRYSEM ( )

e) Vishwayojana ( ) f)Bhaghyajothi ( ) g)Indira yojana h)Aradhana ( )

i) Nirmal Karnataka ( ) j) Any other( )

95. If yes state the source of your information

a) Friends ( ) b) Government officials ( ) c) Through mass media ( )

d) From the relatives ( ) e) Local panchayat ( ) f) any other….

96. If yes, have any member of your family benefited by the above said scheme

a) Yes ( ) b) No ( )

97. If No, give reasons.

a) Lack of education ( ) b) Living in a remote area ( )

c) Lack of information from government officials ( ) d) Ignorance ( ) f) Politization ( )

98. The schemes are beneficial

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

99. If they are useful indicate how these programs helped you

a) To provide employment ( ) b) To provide agricultural items c) To provide loan ( ) d) To provide housing ( ) e) To provide facilities like road electricity, water etc ( ) f) Training ( ) g) All the above ( ) h) Others…….

100. Self Help Groups helping to know the reservation policy

a) Strongly agree ( )b) Agree ( )c) Neutral( ) d) Disagree( ) e) Strongly disagree( )

101. Does the government/N G O provide you an aware of the educational benefits?

a)Yes ( ) b) No ( )

102. If yes what is the source

a) Scholarship ( ) b) Boarding ( ) c) Medical/engineering seat ( ) d) Loan ( ) e) Employment ( )

103.Whether any children availed the benefits from the government

a) Yes ( ) b) No ( )

104. If yes give details-

S.no	Name	sex	Scholarship	boarding	Medical/engineering seats	Employment /other

105. The educational schemes provided by the Government helps to reduce the burden of parents

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( )

e) Strongly disagree ( )

106. Educational reservation helped for economic empowerment

a) Strongly agree ( )b) Agree ( ) c) Neutral( ) d) Disagree ( )

e) Strongly disagree ( )

XI. Political Participation

107. Did you cast your vote in the last election?

a) Yes ( ) b) No ( )

If no, give reasons……..

108. If yes, give the details…….

109. Have you been voting regularly during election?

a) Yes ( ) b) No ( )

110. I am voting voluntarily

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

111.I am benefited by my vote

a) Strongly agree ( )b) Agree ( )c) Neutral( ) d) Disagree ( )e) Strongly disagree ( )

112. Have been working for a political party

a) Yes ( ) b) No ( )

113. If yes, in what context?.....

Name the party……..

114. Have you heard about the Republican party of India?

a) Yes ( ) b) No ( )

115. Have heard about Bahujan Samaj party of India

a) Yes b) No ( )

116. Does any political party help you in seeking government schemes?

a) Yes ( ) b) No ( )

117. Are you interested in contesting local election?

a) Yes ( ) b) No ( )

118. If yes, what would you like to do for your community?

a) To claim constitutional benefits ( ) b) To improve social status ( ) c) To improve the status of community ( ) d) Any other (specify)

119. If no, give reasons

a) No interest in politics ( ) b) Uncertain about winning the election, with the support of our community people ( )

120. Are you confident of taking the support of other community members?

a)Yes ( ) b) No ( )

121. Details of political participation

SN		Member	President	V-President	Remarks
1	Grama P				
2	Taluk P				
3	Zilla P				
4	City				
5	Town				
6	MLA				
7	MP				

122.Details of the family member's political participation

S N		Relation	Member	President	V-P	Ex	Remarks
1	G P						

2	T P						
3	Z P						
4	Other						

123. Who motivated you to contest in elections?

a) Political parties ( ) b) Community members ( ) c) Friends ( ) d) Family members ( ) e) NGO ( ) f) Ex-president ( ) g) Ex-member ( ) h) Any other……

124. What are the motivating factors and forces behind contesting elections?

a) Allotment of land to landless ( ) b) Village development ( ) c) Promotion of public interest ( ) d) Service to the poor ( ) e) Power and prestige ( )
f) Deference to the wishes of family and friends ( ) g) Can't say ( )

125. Did you spend money for campaign?

a) Yes ( ) b) No ( )

126. If yes, who spent money for campaign?

a) Self ( ) b) Parents ( ) c) Brother ( ) d) Children ( ) e) Friends ( ) f) wife ( ) g) Other…….

127. Will you contest in Grama Panchayat elections again?

a) Yes ( ) b) No ( )

128. I am aware of reservation of local self- government

a) Strongly agree ( )b) Agree ( )c) Neutral( ) d) Disagree( ) e) Strongly disagree ( )

129. As a Panchayat member I have enough information

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

130. How did you come to know about it?

a) Family sources ( ) b) From friends ( ) c) From media like TV radio/ Newspapers ( ) d) From government officials ( ) e) Training program ( )

131. I satisfied by the functions and power assigned to me as a member

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

132.Are you satisfied with the functions and powers assigned to you as an elected member?

a) Yes ( ) b) No ( ) c) No response

133. Are you satisfied with the functions of your Grama panchayat?

a) To a large extent ( ) b) To some extent ( ) c) No response ( )

134. PRI's still dominated by upper caste members

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

135. Maximum population of our community addicted to liquor/drugs

a) Strongly agree ( )b) Agree( ) c) Neutral( ) d) Disagree( ) e) Strongly disagree( )

136.I am working under the pressure of upper caste

a) Strongly agree b) Agree c) Neutral) d) Disagree e) Strongly disagree

137. Do you think you have enough information to function as a panchayat member?

a) Yes ( ) b) No ( )

138. If no, what other information you need

……..

XII. Women Political Empowerment

139. By the reservation women political participation is increased

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

140. Reservation empowered the women politically

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

141. Reservation helped to build leadership quality of SC/ST

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

142. Do you agree that reservation of seats in PRI for S C/S T/will help in betterment of their status?

a) To a large extent b) to some extent c) Don't know d) Not at all

143. Do you agree that reservation has helped to building leadership qualities for women?

a) To a large extent ( ) b) To some extent ( ) c) Don't know ( ) d) Not at all ( )

144. Do you think that reservation facility itself is sufficient for the empowerment of SC/ST women?

a) Yes b) No

145. Being a SC/ST woman representative, do you face difficulties in doing your panchayat work?

a) Yes ( ) b) No ( )

146. If yes in what way

a) Because of low status in the society ( ) b) Non- cooperation by panchayat member ( ) c) Household and child rearing responsibilities ( ) d) Lack of cooperation from non-Dalit members ( )

147. While taking important decisions for the panchayat whom do you consult with

a) Other panchayat members ( ) b) Family members ( ) c) Political parties ( )
d) Others ( ) e) Own ( )

148. Whether other members (SC/ST) discourage when you attend the meeting

a) Yes ( ) b) No ( ) c) Don't know ( ) d) No response ( )

149. Untouchability still exists in our area

a) Strongly agree ( ) b) Agree ( ) c) neutral ( ) d) disagree ( ) e) strongly disagree ( )

150. What are the main hurdles in the way of effective participation of women in P R I?

a) Family members are against to their participation in PRI ( )
b) Husband against their participation in PRI ( )
c) lack of knowledge ( )
d) Dominance of upper caste in panchayat affairs
e) Lack of time as they are busy in earning livelihoods ( )
g) Village community don't like her participation ( ) h) All the above ( )

151. Do you think that what extent women's participation has increased in PRI

a) To a large extent ( ) b) To some extent c) Don't know ( ) d) Not at all ( )

152. According to you, how SC / ST / women's participation in panchayat affairs can be increased

a) Motivation-without, within self -respect and esteem ( )
b) Training of member by the officials c) Training of member by NGO ( )
d) Providing education ( )
e) Positive attitude of the society towards members ( )
f) Co-operation of family members ( ) g) All the above ( )

153. NGO s helps to empower the women of SC/ST

a) Strongly agree ( ) b) Agree ( )c) Neutral( ) d) Disagree( ) e) strongly disagree(

154. If yes, in what way

a) Training program ( ) b) Present their demand before government ( )
c) By giving education ( ) d) Awareness program ( )

XIII. Grama Sabha

155. Whether gram Sabha meeting held regularly

a) Yes ( ) b) No ( ) c) don't know ( ) d) No response ( )

156. In Grama Sabha meeting whether issues are discussed freely and fairly?

a) Yes ( ) b) No ( ) c) Don't know ( )

157. I am satisfied with my level of participation in meeting

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( )
e) Strongly disagree ( )

158. Upper caste supports while rendering my service

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

159. The Grama Sabha is able to cover the SC/ST participation

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) disagree () e) Strongly disagree ( )

160. When gram Sabha meeting are held, what is the attitude of the upper caste people……..

161. My opinion is valued in the meeting

a) Strongly agree ( ) b) Agree ( ) c) Neutral ( ) d) Disagree ( ) e) Strongly disagree ( )

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